

Benjamin A. Knickerbocker
LETTER,

8219
To the Reverend AUTHOR

OF

The Winter-Evening Conversation
ON ORIGINAL SIN,

From one of his *candid Neighbours* :

Who, having been urged, " That an honest
Man must be a *Calvinist*, or a *Deist*,"—
and being quite unable to extricate him-
self, sends to his *Minister* for *Help*.

" *Without the Law, Sin was dead. ---- " I was alive without
the Law once. ---- " The Commandment came, Sin revived,
and I died. ---- " The Law is holy, just and good. ---- " The
Law is spiritual, but I am carnal, sold under Sin. ---- " O
wretched Man that I am, WHO SHALL DELIVER ME !---
The Words of a FALLEN CREATURE.*

B O S T O N : Printed and Sold by S. KNEELAND,
in Queen-Street. 1758.

LETTER.

To the Honorable A. O. H. N.

DE

The Western Literary Convention

ON ORIGINAL SIN.

From one of the



Who have a great interest in the
study of the Bible, and who are
desiring to know more of the
original sin.

It is a great pleasure to me to
hear of the interest which you
take in the study of the Bible, and
I hope that you will find the
study of the Bible a most
profitable and delightful one.

BOSTON: Printed and sold by S. Kneeland
in Queen-street, 1825.

A LETTER to the Author of
the *Winter-Evening Conver-*
sation on ORIGINAL SIN, &c.

REV. SIR,

*****AD I been under Advantages for private
***** Conversation,—as that is, on many Ac-
***** counts, the best Way of receiving In-
***** struction,—I should have sought Admit-
***** tance into your Study, and there open-
ed my Case, and sought further Light. But as, you
are sensible, that is at present impracticable, for a Rea-
son I need not mention, I am obliged to take this
Method of Writing. And a Gentleman, so ready to
publish a former private Conversation, for the Benefit
of his Country, will now, with the same View, be glad
of an Opportunity, in a public Manner, to remove
the Difficulties I have to propose.

Some time ago, as I happened in the Company of
Calvinus, fortified as I was with your Reasonings,
yet I must confess, I was much disconcerted. I am
ashamed to own it, *I was quite silenced*. You know
how to compassionate my Case, nor will you fail soon
to grant me your best Relief. I was glorying in the

Unanswerableness of your Piece, and that your *Antagonists* were under a Necessity of giving up the old *Calvinian Scheme* ; when one of the Company, for there were several present, with an Air full of Sweetness and Modesty, " beg'd Leave to ask a *Question*, or two : " not for the sake of *Disputing*," said he, " which I am averse to ; but for *Light*." I encourag'd the Stranger to begin having no Doubt I could easily answer him : For altho' I had heard of his Name heretofore, yet till now I was never acquainted with the Man.—He began thus—

CALVINUS.— You see, Sir, we all come into the World in a *mortal State*, liable to Death, as soon as we are born : and many actually die in *Infancy*. *Whence* has this come to pass ?

NEIGHBOUR.— In Consequence of *Adam's first Sin* ; by the wise Appointment of God,

CAL.— Can an Appointment be wise, that is not *just* ?—How is it just they should die for *Adam's Sin* ?

NEI.— God can easily *make it up* to them in a future State.

CAL.— *Make it up*, Sir ! What, then, you grant, that Death is an *Injury* to them ! For, if it be *no Injury*, it needs no *making up*.

NEI.— I believe, that the God, who gives Life, may, as a Sovereign, take it away from an innocent Being, without any *Injury*.

CAL.— Well, Sir, and if you believe that God acts thus in this Case, then there can be no Need for God to *make it up* to Infants in a future State. And so, you will resolve all the Sufferings and the Death of Infants into meer *Sovereignty*. But you are sensible, this is not the *Scripture-Solution*. According to those

those sacred Writings, *Death* is considered as *the Wages of Sin*.

NEI.—I grant it, Sir, And *Death* comes upon all thro' the *Offence of One*. All die in Consequence of *Adam's* first Sin.

CAL.—But is it not an *Injury* to a poor helpless *Infant*, in every respect as *innocent as can be*, to be judged & condemned, even to *Death*, by a *Judge*, who at the same time declares, that *Death* is the *Wages of Sin*? What! is that poor *Infant* a *Sinner*?—If not, why is it treated as such an one? Will not *the Judge of all the Earth* do right?

NEI.—I grant, the *Infant* dies in Consequence of *Adam's* first Sin. But how do you prove, that *Death* comes upon it in this *legal* Manner, from God as *Lawgiver* and *Judge*? Who, while acting in that Capacity, ever renders to every one according to their Deserts.

CAL.—You grant, that *St. Paul*, speaking to this very Point, says, *By the Offence of One, Judgment came upon all Men to Condemnation*. And if there is a *Judgment* drawn up, and pronounced, and a Sentence of *Condemnation* passed; it is supposed, there is a *Judge*, and a *Rule* to go by, according to which they are condemned.—Surely, these *Law-Terms* denote the Proceedings to be legal.

NEI.—Well,—and what if I grant, that according to the *Divine Constitution*, *Adam* was so far our public Head, that if he sinned, God might justly sentence, not only him, but all his Race, to *Death*, as a Penalty for his Sin?

CAL.—But is it not *Iniquity* in a *Judge*, to punish one for the Sin of another, in which he is not at all interested?

NEI.—

NEI.—I grant it. But it seems, we are interested in *Adam's* first Sin, so far as to lay a Foundation for natural Death.

CAL.—But then Infants may *justly* die ; nor in that Case will God be obliged to *make it up* to them hereafter.

NEI.—I grant it : And what then ?

CAL.—Why, then you hold the *Imputation* of *Adam's* first Sin to all his Posterity, as really as the most rigid *Calvinist* ever did. The sole Difference is,—You hold, that *Adam's* Sin is imputed only so as to lay a Foundation for *temporal Death* ; and they add, *Death spiritual* and *Eternal*. You hold, God may justly take away *the Life of the Body* ; they say, He may justly take away *his holy Spirit from the Soul* ; and leave them everlastingly to the dreadful Consequences, i. e. to *eternal Death*.—But you both agree, that God may justly impute *Adam's* first Sin to his Posterity, and righteously proceed against them, and judge, and condemn, and punish them therefor.—You only differ as to the *Degree* of Punishment, which he may justly inflict. You say, so far as *temporal* : they say, *Eternal*.—But I humbly query,—If *Adam's* Sin may be *in Part* imputed to, and punish'd in, his Posterity, why not *in the Whole* ? If God may put us to Death as soon as born, for *Adam's* Sin, why not deny us his Favour for ever, and leave us eternally under the Power of Sin, to eat the Fruit of our own Way, to wander from God, associate with Devils, and grow up into Tempers analogous to theirs, and share their Pains thro' endless Ages ?—If you say, it is not *just*, that God should impute *Adam's* Sin to us, so as to cast us off *for ever*, it must be because *Adam's* Sin did not *deserve* so great a Punishment ; but you
own,

own, it did : Or, because it is not just for God to *impute* his Sin to us ; but this you own is just, to vindicate the Justice of God in inflicting *Death* on all his Race. And I dare say, if *Adam's* Sin is imputed to us, it is as right we should be cast off for ever for it, as that we should die for it. And it is as easy to vindicate the divine Conduct in one Case, as in the other.— Indeed, among Men, we may suppose that a Judge may do Wrong *a-little*, who would by no Means do Wrong in a *gross* Instance. So some Men may injure their Neighbour to the Value of a few Pence, who would by no Means take from him a Thousand Pounds. But God is equally at an infinite Distance from doing Wrong in *small* and in *great* Instances. He will no sooner kill an Infant, than he will cast off his Soul for ever, unless it be strictly just.—It cannot be just, that God should put Infants to Death for *Adam's* Sin, unless *Adam's* Sin is imputed to them.— If *Adam's* Sin is imputed to them, God may justly cast them off for ever ; in Case that Sin deserved so great a Punishment, which you grant it did.

NEI— Sir, I have granted too much already.

CAL— And, Sir, you may retract what you please, with all my Heart.

NEI— I should have denied, that Death comes upon Mankind as a *legal Punishment*, for *Adam's* first Sin.

CAL— But how then shall we vindicate St. *Paul* in the *vth* Chap. of *Romans* ? I hope, you do not think he was under a Mistake. He uses the Words *Judgment* and *Condemnation* in the Case, which are Law-Terms, and denote a legal Process. And from their being *judged* and *condemned* to *Death* for *A-*
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Adam's Sin, he argues, that *Adam's Sin* was imputed to them—That *by the Disobedience of one many were made Sinners*, even as *by the Obedience of Christ many shall be made Righteous*.

NEI.—I have nothing to object. The plain literal Sense of *St. Paul's Words* is as you say; and they seem strongly to teach, that we are *condemned to Death on the Account of Adam's first Sin*. Nor should I doubt, this was the Case, were it not for the apparent *Consequences*.

CAL.—Can you think of any other Sense the Words will bear?

NEI.—Indeed Sir, I cannot. I must confess, they seem to lie plainly against me *——

[after a long Pause]

——But I never can believe, it is consistent with the moral Perfections of God, to bring me into a State of Being worse than not to be. [after

* I expect, *Reverend Sir*, you will blame me for yielding up the Point so tamely---But for my Life I could not help it---I was going to speak---when all at once the very Sentence of *Condemnation* it self, to which *St. Paul* refers, the very *Judgment* passed, by which all Mankind were made mortal, and as it were struck dead at one Blow---*Dust thou art, and unto Dust shalt thou return*,-- came into Mind: --- this Sentence of *Death* was passed on *Adam*, and *Adam* alone, thought I; but yet it reaches all his Race---*In Adam all die*---Surely *all were in him*. He was their Root, their Head, their Representative. The same Sentence of *Death*, which slew him, slays all his Race. --- And I knew, this Sentence was passed for *Adam's first Sin*,-- not under the Notion of a *Blessing*, but as a *righteous Judgment*, a *Testimony* of God's high *Displeasure*; and had the proper Nature of a *Punishment*.--- And on the whole, I thought it best to act an honest Part, and yield the Point. --- Besides, instead of acting any longer on the Defensive, I thought it safer to attack *Calvinus* with that most deadly Weapon, *viz. That his Scheme is inconsistent with the moral Perfections of God*. --- I sat silent.--- These Thoughts work'd in my Mind---I spake---

[after another long Pause]

—I had rather turn *Infidel*, than entertain such a Notion. And if the Scriptures do really contain Doctrines which imply it, I choose to renounce them.

CAL.—But, Dear Sir, leaving *Adam* wholly out of the Account, let us enquire into our true State : i. e. Supposing we have no more Connection with *Adam*, than with *Noah*, what is our true State? Pray, answer me these three plain Questions.

QUESTION 1. Are we not by Nature under a Law, which requires a perfect Obedience?

Answer. I must own it : For it is an express Contradiction, to suppose, that God's Law does not require ALL that it does require.

QUESTION. 2. Does not this Law threaten eternal Damnation to the first Transgression?

Answer. I must own, it does. For it is written, *Cursed is every one, who continueth not in all Things written in the Book of the Law to do them.*

QUESTION. 3. Do not all Mankind, as soon as they become moral Agents, break this Law?

Answer. I grant, there is *none* perfectly righteous ; *no, not one.*

CAL.—But if these Things be so, then all Mankind (those who die in Infancy, only excepted) *evidently* come into Being in a State infinitely worse than not to be, should Law and Justice take Place : For as *all sin*, so the whole World stand guilty before God ; and by this Law, *no Flesh can be justified in his Sight*, but are all condemned to the eternal Pains of Hell.

NEI.—Yes : But God has provided a SAVIOUR.

CAL.—True : And this is as great a Comfort to us, as it is to you : and will solve the Difficulties of

our Scheme, as well as of your's. But perhaps, if the Matter be looked to the Bottom, it will solve the Difficulties of neither.

NEI.—To be sure, I always thought, that if the *first Covenant*, which you say, was made with *Adam*, was in it self *wrong*, God's After-provision of a Mediator could never make it *right*.

CAL.—Indeed, Sir, I am quite of your Mind. And the same will hold true of the *Law of Nature*, which requires sinless Perfection, on pain of eternal Damnation. If it be not just and righteous *in it self*, the Death of Christ can never make it so.—Now, lay your Hand on your Heart, and say ; Do you think, it had been quite just and right, if God had held all Mankind bound by mere *Law*, and dealt with them all accordingly ?

NEI.—It does seem to me, if I must speak my Mind, that it would *not* have been just.

CAL.—But why then did God ever make this Law, if in its own Nature it be unrighteous ?

NEI.—God made this Law for *innocent Man*, well able to keep it : but I think, it would have been hard for Man, now since the Fall, to have been held bound by it.

CAL.—But why then did God *re-publish* it on Mount *Sinai* in all it's Rigour, and denounce the Curse against the Man that broke it, and oblige all the Congregation of Israel to approve it as strictly just, by saying AMEN to it twelve times over ? *Deut. xxvii.* Did not God know the *Israelites* to be fallen Creatures, as well as the rest of Mankind ?

NEI.—I know not what to say. But I think, it had been very hard, if God had left all Mankind in this State, and never provided a Saviour.

CAL.

CAL.—But you know, the New-Testament every where represents it as an Act of mere, pure *Grace* in God, to provide a Saviour : which supposes, God was, in Point of strict Justice, at perfect Liberty.

NEI.—I had rather give up the New Testament, than believe, that God might justly have dealt with all Mankind according to *Law*, and never provided any Relief.

CAL.—But, dear Sir, to suppose, the Son of God came into the World, and lay'd down his Life, to answer the Demands of a *Law*, in it self *unequal & unjust*, is infinitely shocking ! Infidelity, no doubt, is to be preferred to this.

NEI — For my Part, I do not believe, that *Adam* would have had any *Children*, had no Saviour been provided : but Death would have put an End to him, and so have prevented the Existence of his Posterity— And now that God has provided a Saviour, if we will take his *whole Plan* together, it is a *good* one, and our being is desirable.

CAL.—But if *Adam* was to have had no Children, then God did not appoint him to act for them. He could not stand a *Representative*, for Children never to be born. He was therefore to act *only* for himself. Nor can we have any more Interest in the Sin of *Adam*, than of *Noah*, upon this Hypothesis. But where then is the Justice of *Judgment coming upon all Men to Condemnation*, on Account of his Sin ? Or how can St. *Paul* be ever vindicated on this Foot, who speaks of *Adam* as a public Head, a *Figure of him that was to come* ; and affirms, that *in Adam all die* ?— Besides, you say, *God has provided a Saviour*. But what did we want a Saviour for ? Surely, not to answer the Demands of an *unjust Law* !

not to die a Sacrifice to *Tyranny* ! — To bring the Case home, How could you and I need the Son of God, in our Stead, *to bear the Curse of the Law, to redeem us from the Curse*, if the Curse, as to you and me, was in itself unrighteous? You and I are of the Posterity of *Adam*, and were born under such a Law : and the Son of God has died to redeem us from its Curse. These are Facts. — It's Curse was *righteous* ; or, the Death of Christ was *needless*. Yea, it's Curse was righteous, or the Death of Christ was the most *shocking* Affair that ever happened. And thus the Gospel, instead of being the most glorious Dispensation, becomes quite the contrary, & that to an infinite Degree.

NEI. — I must say still, I had rather *renounce the Scriptures*, than to believe that God might justly have held Mankind bound by such a *Law*, and never provided any *Relief*.

CAL. — And yet if this Law had not been strictly righteous, an *Atonement* had been *needless*. The Law might have been repealed : yea, it ought to have been repealed : yea, it could not have stood unrepealed, in a Government holy, just and good, such as God's, no doubt, is. And so, the *Death of Christ* had been quite *needless* in the Case. Yea, it had been infinitely *unsuitable*, for the Governour of the World to have put such Honour upon a Law, in it self unrighteous, as to appoint his own Son to answer it's Demands, in our Room. If our Fall *free'd* us from our Obligations to this perfect Law, then being fallen, we needed no Other to answer it's Demands in our Stead. So that, to think as you do, is to enter into the Depths of *Infidelity* at once. — And yet, if you own, *the Law*, in the Language of *St. Paul*, to be *holy, just and good*, you must own, that in FACT Mankind are, as the Scriptures represent, in a *lost, perishing*

risbing Condition by Nature — Now, if this be *FACT*,—and if we may once but thoroughly see and feel this to be *our Case*, and have our *Hearts* suitably brought down, I humbly conceive, our *Disputes* about *original Sin*, and most of our other religious *Disputes*, would soon be settled; and we, receiving the glad *Tidings* of the Gospel with all *Thankfulness*, should be united, with one *Heart* and with one *Soul*, to serve the Lord, placing all our *Hopes* of *Acceptance* on *free Grace* thro' *Jesus Christ*.—So that I see no other *Way*, for a considerate, thinking *Man*, if he is resolved to be consistent with himself, but to become a *Calvinist*, or else a *Deist*, or rather an *Atheist*.—For I humbly conceive, to deny the *Justice* of the *Law*, not only undermines the old & new *Testaments*; but also is inconsistent with a *Belief* of the *Being* of *God*: For if there is a *God*, He must be infinitely excellent & amiable; & so, infinitely worthy of that *Love*, *Honour* and *Obedience* the *Law* requires: and consequently our *Obligations* to love, honour and obey him, as the *Law* requires, must be infinitely binding: and hence *Sin* must be an infinite *Evil*: and so the first *Transgression* must deserve eternal *Damnation*, according to *Gal. iii. 10.* i.e. according to the *Tenour* of the old & new *Testaments*; those Words in *Gal. iii. 10.* being originally contained in the old *Testament*, *Deut. xxvii. 26.* and here inserted, with *Approbation*, in the new.—But it is needless to insist on these *Topicks*, as they have been sufficiently cleared up from the *Press* in some late *Writings*.

NEI.—In what *Books*, *Sir*? for I scarce ever read any *Thing* on these *Points*.

CAL.—I can heartily recommend to you two *Sermons*, one on *Justification*, and another on *the Justice of God in the Damnation of Sinners*, published by
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not to die a Sacrifice to *Tyranny* !——To bring the Case home, How could you and I need the Son of God, in our Stead, *to bear the Curse of the Law, to redeem us from the Curse*, if the Curse, as to you and me, was in itself unrighteous? You and I are of the Posterity of *Adam*, and were born under such a Law: and the Son of God has died to redeem us from its Curse. These are Facts.—It's Curse was *righteous*; or, the Death of Christ was *needless*. Yea, it's Curse was righteous, or the Death of Christ was the most *shocking* Affair that ever happened. And thus the Gospel, instead of being the most glorious Dispensation, becomes quite the contrary, & that to an infinite Degree.

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CAL.—And yet if this Law had not been strictly righteous, an *Atonement* had been *needless*. The Law might have been repealed: yea, it ought to have been repealed: yea, it could not have stood unrepealed, in a Government holy, just and good, such as God's, no doubt, is. And so, the *Death of Christ* had been quite *needless* in the Case. Yea, it had been infinitely *unsuitable*, for the Governour of the World to have put such Honour upon a Law, in it self unrighteous, as to appoint his own Son to answer it's Demands, in our Room. If our Fall *free'd* us from our Obligations to this perfect Law, then being fallen, we needed no Other to answer it's Demands in our Stead. So that, to think as you do, is to enter into the Depths of *Infidelity* at once. — And yet, if you own, *the Law*, in the Language of *St. Paul*, to be *holy, just and good*, you must own, that in FACT Mankind are, as the Scriptures represent, in a *lost, perishing*

risking Condition by Nature — Now, if this be FACT,—and if we may once but thoroughly see and feel this to be our Case, and have our Hearts suitably brought down, I humbly conceive, our Disputes about *original Sin*, and most of our other religious Disputes, would soon be settled; and we, receiving the glad Tidings of the Gospel with all Thankfulness, should be united, with one Heart and with one Soul, to serve the Lord, placing all our Hopes of Acceptance on *free Grace* thro' Jesus Christ. — So that I see no other Way, for a considerate, thinking Man, if he is resolved to be consistent with himself, but to become a *Calvinist*, or else a *Deist*, or rather an *Atheist*. — For I humbly conceive, to deny the Justice of the *Law*, not only undermines the old & new Testaments; but also is inconsistent with a Belief of the Being of God: For if there is a God, He must be infinitely excellent & amiable; & so, infinitely worthy of that Love, Honour and Obedience the *Law* requires: and consequently our Obligations to love, honour and obey him, as the *Law* requires, must be infinitely binding: and hence Sin must be an infinite Evil: and so the first Transgression must deserve eternal Damnation, according to *Gal. iii. 10.* i.e. according to the Tenour of the old & new Testaments; those Words in *Gal. iii. 10.* being originally contained in the old Testament, *Deut. xxvii. 26.* and here inserted, with Approbation, in the new. — But it is needless to insist on these Topicks, as they have been sufficiently cleared up from the Press in some late Writings.

NEI.—In what Books, Sir? for I scarce ever read any Thing on these Points.

CAL.—I can heartily recommend to you two Sermons, one on *Justification*, and another on *the Justice of God in the Damnation of Sinners*, published by
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the Rev. Mr. EDWARDS, late President of *New Jersey* College, above twenty Years ago. And there is now in the Press by the same Author, a Book on *Original Sin*, wherein all these Points are fully considered, and every Objection, of any Moment, answered. And I could wish, that Gentlemen in your way of thinking would be at the Pains to read a little more on the other Side of the Question ; and not be at once disgusted at the Sight of an Octavo-Volume ; when it is not to be expected, in small Pamphlets, how well soever written, to see these Points thoroughly discussed. Certainly these are Subjects which demand our most serious and close Attention.

NEI.—I thank you, Sir, for this Conversation : And I am determined to take your Advice.

Thus ended this Conference.

For having said these Things, *Calvinus*, full of Benevolence and good Wishes, left the Company.—We sat in profound Silence, —till at length—

SIMPLICIUS spake.—Some Years ago, said he, I read a Book which undertook to prove, it was more for our Interest, that *Adam* should act for us, than that we should every one act for our selves. And to be sure, if we are all born under what *Calvinus* calls the *Law of Nature*,—and if that be our natural State, if that Law be founded in the Nature of Things, —I must own, that *Adam's* being appointed our public Head, was *no Injury* to us. It did not make our State worse than it would have been, if all Things had remained in their natural State, every one to act for himself ; for *Adam* was as likely to stand, as any of us should have been, if created holy.

HONESTUS.—If in Truth *Calvinus* has given a just Account of the *Law of Nature*, we shall be obliged to give into the Doctrine of *Original Sin* : For,
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in Fact, Mankind come into Existence with such Tempers, and under such Circumstances, that every one breaks this *Law*, as soon as they begin to act as moral Agents. And in this View, our supposing *Adam* to be our public Head, and that we fell in him, seems to be the only way to solve the Difficulties, which naturally arise; and which, on any other Plan, are, for aught I can see, quite unanswerable.

PAULINUS.—*Calvinus's* Notion of the *Law* is agreeable to the BIBLE, for aught I see; and this *Law* is in Scripture affirmed to be *holy, just and good*: And if our Children are *conceived in Sin and brought forth in Iniquity*, and are by *Nature Children of Wrath*, liable to eternal Damnation, if mere *Grace* prevent not, *they* are in no worse Case than *we* are. And if the *Law* of God now appears to us too *severe*, yet at the Day of Judgment it will appear, before all Worlds, that the *Fault* was not in God's *Law*, but in our own depraved Hearts: Then God will be justified, and we shall be found without Excuse.—For the World, I would not venture to reflect upon the Judge of all the Earth: especially, since he has given his Son to die, to answer the Demands of the *Law*, that he might *magnify it and make it honourable*. For, to reflect upon the *Law*, is not only to blaspheme the Law-giver, but to cast Contempt upon the Death of his Son. Yea, and if we give up the *Law*, as unjust, we must give up the Whole of what we used to call *Divine Revelation*, as not being from God. And I see nothing then before us but Darkness and Despair.—I believe really, we are in a very bad Case; and that it better becomes us, to be humbled under it, & seek for Mercy, while there is Hope, than to indulge such a wrangling Temper, which God may justly resent, as the Result of a Spirit of Enmity against him.

AGRIPPA.

AGRIPPA — For my Part, I will never believe, we are born under such a *Law*. If the Scriptures teach this, I don't see but I must turn Infidel; for I have always laid this down as a fundamental Maxim, that *God*, according to strict Justice, *can require of us no more than we can do*.

NEONOMUS.—Some Months ago, I read a Sermon, which undertook to prove *Calvinus's* Notion of the *Law* to be true, and to shew the Equity of such a *Law*: and altho' I did not like the Sentiments, I knew not how to answer the Reasonings. I think, it is quite time we should attend to this Point; for, if the Notion they advance is true, all our Schemes are overthrown: and we shall, indeed, be all obliged to turn *Calvinists*, or *Deists*.

Upon the whole, said I, — Gentlemen, let us adjourn our Meeting to some future Day. — I will write to my *Minister*, who, if any Man, can clear up all these Difficulties; and he will not fail soon to send me an Answer to my Letter, which I will bring to our Meeting. So we mentioned a Day:— the Company broke up,—I retired to write, and here you have the Substance of what passed. The *Substance*, I say; for to a Man of your Sagacity, I knew, these Hints would be quite enough.

And now, Rev. Sir, I doubt not your Readiness to send an Answer, as soon as possible. And altho' private Conversation, could I have it, would be more satisfactory to me, yet a Letter may be more beneficial on the whole.

I am, Rev. Sir,

---June 28. 1758.

Your sincere Friend,

and Humble Servant,

SECOND NEIGHBOUR.



